

A SERMON

Preached before the

Lord Mayor

AND

COURT of ALDERMEN,

At St. Mary le Bow, on Nov. 5. 1683.

BEING THE

Commemoration-Day

Of our Deliverance from a

Popish Conspiracy.

By *Edward Pelling*, Chaplain to His Grace
the Duke of Somerset.

L O N D O N ,

Printed for *Will. Abington* next the *Wonder*
Tavern in *Ludgate-street.* 1683.

THE TOMHE

BY JAMES BROWN

THE MURKIN

BY JAMES BROWN

COURT OF AID AND

THE MURKIN

BY JAMES BROWN

COMEDY BY JAMES BROWN

BY JAMES BROWN

THE MURKIN

BY JAMES BROWN

BY JAMES BROWN

To the Right Honorable Sir Henry
Tulce, Lord Mayor of the City
of London, and to the Honour-
able Court of Aldermen.

My Lord,

When your Lordship and your Brethren were pleased to pitch upon me for your Preacher on the late Solemn Occasion; I had reason to conclude, that knowing my Principles and Way, you might expect from me a Discourse like unto the Author, Blunt and Plain, and (as I hope your Lordship doth believe) Loyal and Honest.

And truly had I had no other Tye upon me but Good Manners, that was enough to oblige me not to defraud your Lordship wholly of your expectations. But I have this to say more, that by my Experience I have found, that the Delivering of plain Truths after a plain manner (however some may call it Intemperate Zeal) is in this Age the most Effectual way of Instruct-

The Epistle Dedicatory.

ing People, especially the ordinary sort of Men, who are most apt to run away with mistakes, and who need the most of our Care and Instructions, because they are the Hands and Tools which Politick Male-contents employ to Disturb the Peace and Establish Government.

I had therefore a particular regard to the necessities of these, especially in the Practical part of this Discourse; which I thought necessary to adapt to our present Circumstances, as a more profitable course than either to enter into Controversie, or to tell a Story of the Fifth of November.

My Lord, I did hope that your Lordship and the Court would have gratified my Desires by Excusing me from Publishing these Papers to an Uncharitable and Censorious World. But since you have been pleased to determine it otherwise, I Submit to your Pleasure, being ever ready to pay all due Obedience to my Governours, and particularly to your Lordship, whose Endeavours for the Good of the Government in Church and State, I beseech God to bless with Successes suitable to your Zeal for both. I am,

My Lord,

Your Lordships most Bounden,

and Obedient Servant,

Edw. Peeling.

Luke XIX. 42.

*If thou hadst known, even Thou, at least
in this Thy day, the things which be-
long unto thy Peace!*

THE Fore-casting of Events, and the Prudent Providing against the *Worst*, as it is a Necessary Course for us all to take in the Management of our *Private* and *Particular* Concernments, so 'tis a most Useful Course in the Government of *Publick* and *National* Affairs, especially in Lowring Weather and Threatning Times, when a Nation seems to be brought under an absolute Necessity, either of being Wise in Time, or of being undone for ever.

'Tis plain that this was the Case of *Jerusalem*, when our Saviour Lamented over her, and was a Mourner at her Funerals before-hand: her Days were numbred out unto her; her last Hours were spending apace, and

She was limited to a certain Time, which the purpose of a Patient and Just God had fixt her: so that one of these two things She was bound to Resolve upon, either to bethink her self of her Follies, while the Sands were yet in her Glass, or to Perish and be Destroyed without any Remedy or Controul.

That Merciful Jesus who came into the World, not to Destroy Mens Lives, but to Save them, and to Retrieve and Succour that which was Lost, not only told her her sad Doom, if She persisted still in her wonted course of Obstinacy and Rebellion (notwithstanding so many Mercies God had shewed her, and so many Deliverances he had wrought for her) but moreover he Courted her with the most Passionate Expressions of Tenderness and Goodness, that now, at the last, after that the Patience of God had waited for her so long, she would be True to her own Interest, and be Merciful to her self: for the Particle (*If*) is an *Optative* in this place, a note of *Desire* and Earnest *Longing*; as if our Blessed Saviour had said, *O that thou hadst known; would to God thou wouldest consider and do the things which belong unto thy Peace.*

These words I have chosen to Discourse of now, because they contain that *Use* and *Improvement*

ment which every Provident Nation should make of the Divine Goodness; and especially we of this Nation, who have had such Ample and Wonderful Experience of the Mercies of God (and particularly in that Signal and Miraculous Instance of it, which we Commemorate this Day) that one would think, *Louder* warnings could not well be given to *Any* People under Heaven, than what hath been given to *Us*, *To know the things which belong unto our Peace.* For though one end of our Meeting be to Praise and Bless the Keeper of our *Isra-el*, for this Days Astonishing Deliverance of our King, of the whole Family Royal, of the Three Estates of the Realm, and of our whole Church and Nation, from the Barbarous Designs of our old good Friends at *Rome*, with whom *Treason* and *Villany* is *Meritorious*; yet this is not the *whole*, nor indeed the *greatest* part of our Busyness. For, Dangers of Destruction are Indications and Arguments of mens *Demerits*; and a Scourge, though it be not *Felt*, yet is a Monitor from Heaven that tells us what we *shall* feel in the end, if we be not Tractable; and if in *Time* we be not Disciplin'd into that *Wisdom* which is Peaceable and Pure. So that every Deliverance being but a *Summoning* of us to

our Duty, we are not only to look *Backward* upon it, nor barely to Read it as a Story of Gods Providence ; but we are chiefly to look *Forward*, to the thing that it *Points* at, to the Amendment of our Lives, and to the Practice of the things which belong unto our Peace, while it is yet *Our* day.

Ingratitude, though it be the *Basest* and most *Odious* Sin, yet 'tis the *Great* and *Epidemical* Guilt of *this* Nation ; that, when no People under Heaven are so deeply Indebted to Gods Providence as *We* are, Men nevertheless suffer, if not the *Memory*, yet the *Sense* of his Goodness to slide so easily away from them, as if they had nothing to do, but still to be trying Conclusions with Heaven, and to make fresh Experiments of Gods Mercy, how *Long*, and how *Far* 'tis Possible for it to *Last*. What have we learnt from this *Days* Mercy, but to fling Invectives at the Papists (though, I confess, the *greatest* Invectives cannot be *too much* ?) what other use have many made of the King's *Restauration*, but *This* onely, to try whether they could Rout him again out of his Kingdome, or dispatch him quite out of the World ? Nay (if I may have Liberty to ask it) what have they learnt from the *Dangers* of a late *Popish* Plot,

Plot, but to Form a *Fanatick Conspiracy*, and to Mock God Solemnly by Studying Treason Themselves after a Day of Humiliation for the very same Horrid Sin in others ? I cannot tell what Use we shall make of the Late *Deliverance* of the King and the whole Kingdome, which God hath wrought for us but *Yesterday*, as it were : but I am greatly afraid, that the Sense even of *This Deliverance* will not stick by us long neither ; especially since some begin already to look upon that as a *Sham*, which was one of the greatest *Miracles of Mercy*, that ever we or our Fore-Fathers have seen.

Lord ! after this Rate what shall we do, and what will become of us in the End ? Little do Men consider, that these Rescuings of us from *Perdition*, are intended only to lengthen our Time for *Repentance* ; and 'tis a general Fault among us, that while we are striving, who shall be too hard for the other, we do not look up unto *Heaven*, where the Righteous God is weighing his *Mercies* and our *Sins*.

To Stir Men up therefore to a *Religious*, and *Timely* Care of a Matter which is of such vast Importance and Concernment to our whole Nation , I have pitch't upon these

Words

Words of our Saviour, which with weeping Eyes he used concerning *Jerusalem* in the like Case. And before Ieake upon me to speake of the things which belong unto our Peace, as Affairs stand with us in this Juncture; there are Two Points couched in my Text, which I beg leave to offer to your Serious Consideration.

1. First, that the most Profligate Nation have Overtures of Happiness, a Day of Peace given them; so that if they be Undone, the fault is their own, and their Destruction is of themselves.

There hardly ever was a more Wicked and Profligate People in the World (especially that *Profest Religion* and the Knowldg of the True God) than that People was, which now was within the Walls of *Jerusalem*; an Ungrateful and Rebellious Generation: Men that were Addicted to Hypocrysie, to Violence, to Cruelty, and to all manner of Wickedness, *Idolatry* only excepted. Men that Rejected the Prince of Peace, that Refisted the Holy Ghost, that shut their Eyes against the Truth, and obstinately opposed it, notwithstanding the most Convincing Arguments which were given on its side, even by

by Miracles from Heaven; Men that forsook their own Mercies, and were so Maliciously set against him, that brought those Mercies in his hands, that they only studyed how they might now Treat themselves with his Blood at the Passover. Never did any Nation take a more direct Course to bring themselves to Ruin, than the Jews took at this time: and yet they had their Day, an Opportunity given them to save themselves from Destruction, if they would have been Wise in Time.

This was that *Time of Visitation* which we find mentioned at vers. 44. of this Chapter. For there is *Visitatio Misericordiae* as well as *Justitiae*, a time when Men are Visited in a way of Mercy, as the Jews were Visited at their Deliverance out of Egypt, and as we of this Nation have been often Visited with many stupendious Deliverances from the most imminent Dangers all along from the Beginning of the Reformation unto this day. And thus Christ Visited Jerusalem when he Rode unto her in Triumph, (the only Triumphal Progress which he took in his whole Life) he went to her to *Heal*, and to *Save*; and to *Deliver* her from Destruction. This *Livid Interval* and *Lightning* of Mercy

Mercy before her Tragical overthrow, is called the *Day of Jerusalem, Her Day*, as it was distinguish't from *Gods Day*, that time of *Judgment* which followed afterwards. Our Saviour himself did thus distinguish between these two-times: for speaking of that Desolation which was coming, how *the Jews should be led away Captive into all Nations, and Jerusalem should be Troden down of the Gentiles*, *These* (said he) *are the Days of Vengeance*, Lu. 21. 22. It was a far different Time from that which he called here a Time of *Visitation*: This was a Time of *Grace and Mercy*: now he went to *Jerusalem* with Peace and Pardon in his Hand, if she would not bid him defiance. As yet the *Jews* were not utterly lost, but they might have been happy if they had not been wanting to themselves; because in the Sentence against them God had reserved to himself a Power of *Revocation*: his purpose concerning them, was not *Peremptory* as yet: for though Ruin and Excision had been, time after time, denounced against them, yet the Menaces were not *Absolute*; but as his Promises to them were on Condition of their *Obedience*, so all his Threatnings against them, were on Condition of their *Impenitence*, if they Refused to do the things which did belong unto their Peace. And

And the Reason of this is grounded upon that Infinite Goodness and most Tender *Com-passion*, which is an *Inseparable* Property of the Divine Nature. His Mercy is over all his Works; and his Providence is watchful over Mens very *Lives* and *Fortunes* to keep them from being lost, and many times too when Men are upon the very *Brink* of the Pit, and in the greatest *Extremity* of Danger, as his Providence Kept and Sav'd This *Our Church and Nation*, even when the *Powder* and the *Touch-wood* was now ready, and but a few Hours before the Intended Blow: God doth not willingly *Afflict* nor *Grieve* the *Children of Men*; and when he threateneth to do it, it is with an Intent to prevent the doing of it, by Correcting and Humbling People by the Fears of the Rod. Judgment comes heavily from him, and with a Holy kind of Reluctancy (and Regret); and so it is called his strange Work, and his strange Act, as many Interpreters understand that Place in *Isaiah*:

This Consideration is of very great Use to us, to make us *Steddy*, *Upright* and *Courageous* even in Times that are full of *Difficulties* and *Horrous*. The Bowels of God are ever Yerin-g toward us; and if we do not Mis-employ

or squander away those Blessed Opportunities which he gives us, we need not doubt, but his Providence will Protect and Preserve us, though the World be never so Impatient and Mad, and on which Hand soever it be that Danger threatneth us, whether it be from the *Popish*, or from the *Protestant Jesuit*. But yet (that we may not presume too much, or be *Confident* if we be *Careless*) we must note, that though Vengance be called a *Strange work*, yet 'tis Gods work nevertheless, when he is forced to it, and when all other Courses are *ineffectual*. Mercy hath the first turn; but Justice takes the second, when the *forbearance and Goodness of God do not lead Men to Repentance*. Go we to *Jerusalem* for an Instance: She had her *Day* indeed, wherein she might have known the things which did belong unto her *Peace*: but by the Tenor of our Saviours Mournful Speech she might Collect, that she should be Irrecoverably Lost and Undone, if she slept or sported her time away. *O that thou hadst known, even thou at least in this thy day!* intimating that *Another day* was at hand, and that Gods day would come next, and that a time of *Vengeance* would certainly follow the time of her *Visitation*.
T. a. 1601

2. Whence I proceed to the Second Point, That when a Froward and Stubborn Nation do Obstinateley refuse to do the things which belong unto their Peace, they fall at last under an ineluctable Fate, and Ruin themselves by an inevitable kind of Necessity; when *Judgment* is Ripe, and *Men* are Ripe for it, then the Purpose of God concerning the Destruction of a City or a Kingdom in general, is a *Definite, Peremptory and Unalterable Purpose*; so that when Gods Time of Striking is fully come, there is no possible way to evade, or ward off the Blow: This is clear from Gods dealing with those People over whom our Saviour Wept now. Though they had a Day, and a *long* Day too, yet their Light utterly *vansh't* at the last; so that when *Titus* came with his Army against *Jerusalem*, all her Time of *Grace* was *spent*, and her Hour of *Darkness* and *Desolation* began. God would not then be intreated for the Hardened *Jews*, nor was it possible by any means to Reverse the Decree that was gone out against them. *Josephus* the Historian was at that time in the City; and when he saw the Blockade about it, and how impossible it was for the City to Escape, notwithstanding all the various Methods, and the

Restless endeavours which the foolish *Jews* used, he was plainly, sensible that they fought against God, and strove against his *Irresistible Will*; and therefore would have perwaded them to Resolutions of *Surrendering*, being fully convinced, that *Jerusalem* at that time was under the same unavoidable Necessity of being taken, as it had been under before, in the time of *Nebuchaddonosor* and *Antiochus*.

The Scripture sometimes speaks of Mens *filling up their Sins*, and of their *filling up the Measure of their Iniquities*. For such is the Mercy of God, that he doth not strike upon *every* (though *just*) provocation; but stays to see how far, and to what Degree Men will go on in their Impieties in spight of all Means and Calls to the contrary: and 'till the Cry of Mens Sins be Great and General, God is not wont to bring a Curse upon a Nation so, as to Bury it in Ruin. Thus speaking of the *Amorites*, how they were to be Extirpated, he pointed to the Time, when it was to be done, *viz.* in the *Fourth Generation*, not till then; for (said he) *the Iniquity of the Amorites is not yet full*, Gen. 15. 16. As King *Solomon* did set *Shimei* his Bounds, saying, that if he passed over the Brook *Kidron*, he should surely dye, 1 Kings 2. 37. So does the

the great Gouvernor of the World deal with Evil Men, especially such Men as *Shimei* was, *Perfidious Wretches* and *Traytors*; he gives them their Rope and *Tedder*, but of such a length and *scantling*; and when they come to their *Kidrons*, the next step they take is into Destruction. For God cannot but hate all manner of Wickedness, especially when 'tis a *Trade*; and most of all when 'tis a *Long* and an *Old Trade*. This is enough to wear out the Patience, even of a Merciful God; and then Men must come to a full reckoning for a *Long Indulgence*, and so many *Acts of Grace*, which they have Abused.

And would to God we should lay this Consideration to Heart, and for the sake of this Poor Nation, Transmit it into Practice betimes; and not presume too much upon the Divine Clemency, as if it would never be *Night* with us, what use soever we make of our Day of Peace! 'Tis true; as the Malice and Designs of our Enemies, so have the kindnesses of our God, been to us, even from the Days of *Old*, and ever since the Day spring from an high, began to Visit us in the Morning, of the *Reformation*. Those Arts and Strugglings under K. *Henry the 8th.* could not keep the Truth of Religion from breaking

ing out. Those Commotions in the Reign of K. *Edward* the Sixth, were not able to hinder the *Perfecting* of the Work which his Father had *begun*. Those *Victims* which were offered in the *Marian* Persecution, served only to bring down, as it were, God upon the Earth to be with his *Saints* and *Martyrs* in the *Flames*. In the Days of Q. *Elizabeth*, when in a manner the whole Papal World, at Home and A-broad, formed their Designs, and put themselves in Arms against *One Woman*, God stood by this Church so, that no hidden *Conspiracies*, nor open Force, proved Effective of those Ends which the *Romanists* aimed at, with so much Confidence. The Treason of this Day, in the time of K. *James*, what did it do else, but *Blow up* the Interest of the *Popish* Cause, and Kindle such a Zeal against that *Sanguinary* Religion, as Burneth yet in our Breasts, and we hope will be *Warm* in the Veins of our *Posterity* to the Worlds End? Nay, to go on a little farther to the Reign of that Incomparable Prince, and in the End, Royal Martyr, K. *Charls* the First; when a *Domestick* Enemy undertook the Quarrel of a *Foreign* one, and *Votes*, and *Ordinances* Roar'd Louder than *Bulls*; though a *Cromwell* was a more Prosperous Devil than a *Catesbie* or a *Garnet*, and the

the *Confistory* was a more Mischievous Legion than the *Conclave*; yet God was so Merciful to our Sins, that he suffered not this Nation to be quite eaten up of the *Vermine* that it bred; but after a long *Ægyptian* Plague of *Lice* made us whole and Sound again, if happily we would be taught by that *Severe Judgment*, to *Sin no more*.

These Great and Continual Deliverances 'tis necessary for me to mention, and for us *All* to be thankful for, that we may set forth the Honour of Gods Name, and the Glory of his Mercy, which from Age to Age he hath so abundantly shew'd to this our *Sion*, as if he had said of it, as he did once of *Jerusalem*, *Here will I dwell, for I have a Delight therein*.

But yet, 'tis a most *Impolitick* and *Dangerous* Course for us, to lean still upon the Goodness of Cod, if we be not careful to Answer the great *Ends* of all his Longanimity and Compassion. For *his Spirit mill not always be striving with Men*: there is a Time when he will give over all further Luctations with an *Incorrigible* People. And I Pray God we may not be made a *fearful* Instance to demonstrate to the World the Truth of this. But if our Consciences are not Seared, we cannot

cannot but be Sensible how near our Ingratitude hath lately brought us *again* to the *Edge*, of the *Præcipice*, and to the very *Margin* of that *Gulph*, which would for ever hath Swallowed us all up, had not our God after a most Providential manner, opened our Eyes, and discovered unto us the *Depths* of *Satan*.

Though our Nation hath for some time past been troubled, and Giddy with a *Meagram*, yet how we may have our Senses at Command; we may clearly discern the *Wolf* under the *Lamb-Skin*; and if we be not willfully *Blind*, we have *Light* enough to discover those who are *Protestants* by Profession, but as very *Ruffians* and *Regicides* by Principle, as the *Jesuites*. For the difference is not great, whether a *Powder-Treason* be Acted at the *Parliament-House*, or at *Rumbolds*: the *Principle* upon which both *Parties* Act, is the same; and it seems, the *Reward* was to have been alike too; and Statutes and Monuments were to have been set up in Honour of *Thee*, as *Garnet's Picture* was set up at *Rome* with this Inscription, *Father Garnet, Executed at London for the Catholick Faith*; that is, for *Treason*; which at last, it seems, is made a part of the *True Protestant Faith* also.

That

That our King and his Kingdoms are not made a Consumptive Sacrifice to the Diabolical Fury of these *Abaddons*, is a Felicity which we owe onely unto the *Unwearied* Goodness of God to his *Anointed*, and to this *Church* ; both which have hitherto been the *Care*, as they both are the *Blessing* of Heaven.

Yet still I say, 'tis most *unsafe* for us to hug our selves with Confidences , if we be not better Husbands of our Time than the *Jews* were; and if we do not study to doe the *things which belong unto our peace*, while it is yet called *to day*. This I look upon to be the great *end* of our late *Deliverance*, to try whether one Gracious Visitation more will work any good upon us. Though it be probable, that as God suffered not long since a dreadful *Rebellion* to go on, that thereby he might punish the *whole Nation*; so he may have suffered This Horrid *Conspiracy* to go on, that thereby he might punish the *Traytors themselves*: yet we must not interpret the Providence of God *this way* onely ; but we ought to look upon the *Judgment* to have been sent us to Frighten us all *into* our wits, and upon this *day of Grace* to be given us to this end, that God may make another *Experiment* of us, whether we will yet learn *Wisdom* by this one *Miracle of Mercy more*. And truly

we shall build our Hopes upon no other than a *shadow*, if we do not found them upon a *Good Conscience*; and we may flatter our selves as we please; but if we do not heartily set about the main business, and *doe the things which belong unto our peace*, all the mercies of God to us will be utterly *lost*; and, instead of being the *Better*, we shall be the *Worse* for them; and both the Deliverance of *this day*, and all *other* our deliverances *since*, will turn to a sad Reckoning, and greatly *aggravate* our Guilt and Misery in *the day of the Lord*.

I have now done with the Explication and Application of those Two Points which are easily gathered out of our Saviour's words in my Text. But since I am called to this Office, I would not be so Rude with this Venerable Auditory, as to omit any thing which may be thought to be either *Proper for Me to add*, or *Profitable for this great Assembly to hear*.

And because the Subject I am upon is altogether of a Practical nature, I humbly conceive it to be both a fitting and an useful course for us all, to consider a little, *what those things are which at this time of day do very nearly belong unto our peace*, and which are apt to *Direct and Govern our Practice rightly*, in a matter of such Moment and Importance.

For

For my hopes are, that the Generality of us, being *now* very sensible both of our manifold *Dangers* and *Deliverances*, are so well dispos'd to Harken to those things which really tend to the *Peace* and *Happiness* of our whole *Nation*, that 'twill be needful for me but to *Profound*, and make mention of them *only*. I must therefore beg a little more of your Christian Patience, while I offer a few things, which if we will but duly observe, the *Peace* we desire will follow of Course, and 'twill be *Impossible* for us to be any other than a most *Prosperous* and *Happy* Nation.

1. And, first, that we may begin at the Right end; it necessarily belongeth unto our *peace*, by constant *Prayer*, and sincere *Repentance*, and by the diligent performance of all offices of *Religion*, and all manner of *Piety*, to make our *Peace* with Heaven in the *first* place. For that on which the whole interest of a Nation doth solely depend, is *This*, to engage the God of *peace* on its side. Now, as on the one hand, *Irreligion* and hardness of heart serves to make God an *Enemy*, to fight *against* a Nation (as *Josephus* said, That the *Sins* of the *Jews* was that which brought in the *Romans* upon them; and *Titus* himself profest, That he came against

Jerusalem by a Divine Impulse :) So on the other hand, Mens careful performing of their duty to God, in its several parts and branches, doth effectually serve to make him a Friend to fight for a Nation: and when Mens ways please the Lord, he maketh even their enemies to be at peace with them, Prov. 16. 7.

Here then we are to Begin; to make Religion the Business and Employment of our Lives. For such is the Horrid *Atheism* of our Age, such are the *Profanations* of God's Holy Name, and so common are all sorts of *Immorality* and *Debauchery*, that instead of wondring at any of our dangers, we may rather wonder that our Calamities are not *Greater and More*, and that God's Soul is not yet *avenged* on such a generation as this.

2. It makes for our Peace, to be *Ingenious*, *Upright* and *Sincere* in our Professions of Religion. Alas! What Peace can we hope for from *Them*, who make a shew of Piety onely to *Cheat* the World, and to serve a *Turn*? from *Them*, who go to Churches for *Sanctuary* and *Refuge* onely (as St. Austin faith the very *Pagans* did when *Rome* was taken by the *Goths* under King *Alaric*?) from *Them*, who use Religion as an *Umbrello*, to keep their Treasons and Villanies in

in the *Dark*, and to keep themselves from the *Heat* of the *Laws*? from *Them*, who are always observing the *Weather-gage* and the *Tide*, and are for steering, not the *Best*, but the *Safest* course? from *Them*, that can Temper and Lard their *Consciences* so, that you may discern for one *Layer* of *Religion*, many *Layers* of *Dishonesty*? 'Tis all one to these, whether there be *Peace*, or *Confusion*: Nay, we have some Reason to mistrust, that these Men are ready to *Exchange* (I will not say *Christianity* for *Turcism*, but) a *Christian Monarch* for an *Infidel*: I am sure that they, who have of late been so favourable and kind to the *Mahumetan Interest*, go upon such *Reasons* as would make them wish the *Turk* the same good *succes* in *England* (were he at *Our doors*) which they have already wisht him at the *Gates of Vienna*. It puts me in mind of what was said once by *Cartwright* (that old *Zealous Advocate*, for a *Perfidious and Turbulent Sect*)

who speaking of *compliance* with Foulis, Hist. pag. 50.
our *Church-rites*, affirm'd, *That we ought rather to conform our selves in Orders and Ceremonies to the Fashion of the Turks, than to the Papists*. There is, it seems, such a spirit among them, which runs, *ex Traduce*, from the *Father* to the *Child*, that they are willing to admit of a *Mahumetan Habit*, rather than a *Christian Ceremony*

mony ; and so on, for ought we know , a *Baffa* rather than a *Lord Mayor*, a *Mufti* rather than a *Bishop*, and a *True-Protestant Grand Seignior* rather than a *Christian Prince*.

3. Next to our *Religion to God*, it greatly belongeth unto our *Peace* to be very careful of our *Loyalty to God's Anointed*. For our *Peace* being wrapt up in the welfare of the *King*, and in the prosperity of his *Government*, 'tis our *Wisdoms* to be *True to Both*; and 'tis a most *Absurd*, a well as a most *wicked* course that some have taken, who would bear us in hand, that to *Traduce and Expose Majesty*, is the way to make *His Reign*, and our *own Lives Happy*; and that the *Diminution* of his *Prerogatives* is the way to *Supp^r him*; and that the destruction of his *Life* (another *Cursed bout at Lopping*) is the ready way to preserve *Three Kingdoms*. These are abominable *Fallacies* put upon the Fickle and Injudicious *Populace*; and Men are greatly Deceived if they do not believe, *that every ones Interest is lodged in the King's*, and that the way to make our *selves happy*, is, to make *Him happy* in the first place. To obey him *Humbly*, to Honour him *Conscientiously*, and to Love him *Affectionately* and *Heartily*, this is at once our *Necessary Duty*, and our *Best Interest*: whereas, to cast off that *Reverence* which he hath a just *Right unto*,

to

to *Mis-construe* his Actions, to *Deprave* his Counsels, to *Suspect* his Integrity, to *Defame* his Person, to render him *cheap*, *contemptible* and *odious*, and much rather to *Conspire* against his Life (as some very *Dainty*, *Tender-Conscience-Christians* have done;) This is a *Direct* course to tear our *Peace*, and *Government*, and *All* into pieces, and to lay our *Jerusalem* waste without the help of a *Foreign* Enemy, and though the *Romans* sit *still*, and stir not a *Foot* or a *Finger* against us.

4. Furthermore, it would be much for our *Peace*, were we but *Candid* and *Kind* in our *Sentiments* of all our *Superiours* in *Church* and *State*, and *not* *Factionally Suspicious* of them. For one *Devilish* strategem which has been used of Late, to bring us first to *Confusion*, and so on to *Bloud-shed* and *Ruine*, hath been *This*, to *Infonuate* to the world, that our *Governours* are a *Cabal* of *Conspiratours* against our *Religion*, and against our *Laws*, and whatsoe'er else is dearer unto us than the skin upon our *Hearts*. This is manifestly the design of that Cried-up *Libel*, the *Growth of Popery*. A *Treasonable* *Pamphlet*, concluded to have been written by a *London-Cargillite*, who in the late Hellish *Conspiracy* was a *Common Agitator*: one whose *Soul* and *Principles* are of the *same* *Complexion* with the *Jesuites*; and whose *Name* consisteth of just so many *syllables* and *letters*.

letters, as *Regicide* and *Massacre*. We see now for what end *that*, and *other* the like Pestilent *Libels* were handed about, namely, to doe a piece of Journey-work, first for *One Abitophel*, and then for *Six*, that the King might be destroyed, that his Friends might be Butcher'd, and that the Government might be Subverted (as They hoped) upon some *Colourable Pretences*. Now, if people be thus wickedly persuaded, that our Governours are unfaithfull to our Religion and Liberties, it cannot be expected that our day of Peace should last *long*, but the whole Frame of things in Church and State will be in a *Tottering* condition, and *Fears* and *Jealousies* (which have ever been the *Beginning* of our sorrows) will be so strong and epidemical, that at last we shall inherit the portion of *Ishmael*, whose *hand was against every man, and every man's hand against him*.

5. Again, it would very much conduce to our Peace, if Men were effectually taught to cease from *Reproaching* all such of us, as study to lead *Quiet* and *Peaceable Lives* in *Godliness* and *Honesty*. *Herodotus* tells us, that the old *Egyptians* were wont to call all that were not of their own Nation, *Barbarians*: and thence the *Greeks* learnt to call All that were not of their own *Language*, *Barbarians*. In like manner, 'tis Customary now with

with many rash and evil men among us, to call *All* that are not of their Faction, *Papists*; so that let a man be a true Friend to the interest of the *Crown*, and to the Government of the *Church*, and to the *Solemnities* of God's *Worship*, and (though he doth all this purfuant to those Obligations which are laid upon him by the Precepts of Christianity, and by the Laws of the Land, yet) presently, forsooth, he is *Branded*; and *Hated*, and *Marked out* against another day (among the *Men-Worthy*) for a *Papist*. But I remember , that when *Alexander the Great* was moved to have no Allies but the *Greeks*, and to deal with all other People as *Enemies* ; his *Answer* was, that a *Better way would be to distinguish between Men and Men by their Vertues, or their Vices, rather than by their Character and Denomination*, because he had found many *Evil and Scurvy men among the Greeks themselves*. And truly it doth become *Us* to take the same Course, and Resolution now. Considering how abominably *Lewd and Vicious, Dishonest and Factious* many are that pretend *Religion*, and pretend to be the great *Patriots* of it too, we should do well to take measures of men, not by the Length of their *Tongues*, but by the Size of their *Practices*. (which will infal-

libly shew what every man is) and accordingly in taking the tale of our *Protestant* Brethren, we should fling *Villains* and *Base* Fellows *aside*, and *discount* for them ; for if things go on at this rate , and men of the most *Callous* and *Brawny* Consciences be allowed to pass and shrowd themselves under the common Name of *Protestants* , we must look upon it to be no other than an *Old Trick*, to *Ruin* the Kingdom once *again*, and to make *Eighty three* as *Infamous* an *Æra* as *Forty eight*.

6. There is another thing yet which mightily *belongeth to our Peace*, and 'tis Proper for me to mention it to *You* who are the *Worthy Magistrates* of this *Honourable City*, because you are concern'd by your Place and Office to help us to it, and you will be justly Blamed if you do not *Endeavour* to help us to it, and it is This, that we may be at *Unity* among our selves, as *Jerusalem* was in King *David's* time, when she was *most Happy*. *Jerusalem*, said he, is built as a *City* that is *Compact together* ; for thither the *Tribes* go up, the *Tribes* of the *Lord*, unto the *Testimony* of *Israel*, to give *thanks* to the *Name* of the *Lord*. *Psal. 122. 3,4*. And at the sixth Verse he exhorted them to pray for a *continuance* of *Jerusalems* *Peace*,

O pray

O pray for the *Peace of Jerusalem*; as if all its *Prosperity* depended upon that admirable *Order*, *Harmony* and *Unity* in Religion, which was then within its *Walls*. For nothing doth so *Naturally* tend to break the *Peace* first of the *Church*, and at last of the *State*, as *Schism* and *Faction* and *Division* doth. It was the very thing which *hastened Jerusalems* ruin at last, and which was the *direct Instrument* of its *Fate*, when its day of *Peace* was spent: So that had not *Titus* struck a stroke, the *Jews* themselves by their *Domestick Feuds* and *Animosities* would have made utter *havock* of each other; and the very *Romans* under the *Walls*, though they were *Enemies*, yet being a People of *Manly* and *Generous* minds, could not but *Pity* the *Monstrous Follies* of those *Miserable* men. And O that we would know, even we, at least in this our day, this one thing, which so visibly *belongeth to our Peace*! You cannot but discern where the *Seminaries* of *Sedition* and *Rebellion* do lye, and who are the *Labourers* in them. You cannot but know, that all *Schismatical Assemblies* are of themselves a *Breath of the Peace*: And you have reason to believe, that People are drawn thither, to be taught by degrees how to be *Rioters* and *Traytors* under pretence of *Religion*.

Is the Nation ready to be on a *Flame*? It is *There* that the Fire it *Kindled*. Is the King and his Government *Bespattered*? 'Tis *There* that the *Dirt* is gathered up. Are the Laws *Defied*, and Disobedience *Pleaded* for? It is *Thence* that Arguments are fetcht. Is the Populace tainted with any *Evil Principle*? It is *Thence* that the *Sowr Leaven* comes. Are any *Seditious* men to be Nominated for a Publick *Office*, or any Friendly Jobb to be done for the **Good Old Cause**? 'Tis *There* that Measures are taken; and Instructions given; and *now* the *Separation* is grounded, not upon point of *Conscience* to teach men to be *Pious* and *Honest*, but upon point of *Policy*, to uphold and encourage a *Party* against the *Government*, and the *Laws*. 'Tis plain, that as the *Jesuite* and *Presbyterian* came into the World much about the same *time*, so they have been *Kind* to each other like *Brother* ever since, and both are *Sworn Enemies* to this *Monarchy* and *Church*. You have seen enough of their *Pranks already*, and you must not expect to see *more*, unless you will stand still and look on, till you see your selves and the whole Kingdom *Undone*.

7. To prevent which, it is necessary for you also, by all possible means to hinder the Spread-

Spreading of those *Leud* and *Antimonarchical* *Doctrines*, which for these Five years past have made the whole Nation to *Shake* & *As*, *That the King hath not his Authority immediately from God*, (which yet was the *Apostles Doctrine*), but that the *People* are the *Fountain* of all *Authority*; that *He* is *Their Trustee*, and that they have *Reserved* to themselves so much of their *Power*, that they can call a *Prince* to an *Account*, and *dispose* of his *Crown*. These are *Principles*, which (to give them that *Honour* which is due for their *Extraction* and *Kindred*) were first *Begotten* by the *Jesuit* (the *Father* of *Raviliacs*), then *Nursed* up by *Buchanan* (the *Father* of *Rebels*) and at last *Adopted* by the *Leviathan* (the *Father* of *Atheists*.) And it is impossible there should be any *Firm Peace* or *Lasting Safety*, either for *Prince* or *Subject* in any *Kingdom* where these *Doctrines* *prevail*, which have been all along *Designed* and *Maintained* to *Ruin* *Kings*, and all *Hereditary Monarchies*. These *Principles* made way for the *Treason* of *This Day*. And you may observe, that These were the *Principles* which *Bradshaw*, and the rest of *That Cursed Association* went upon, when they *Arraigned* and *Murthered* the *Best Christian Prince* that ever was made of *Flesh* and *Bloud*.

Bloud. You may read them throughout that *Sad Trial*, and we may be sure that They, who of Late have borrowed of the *Jesuit* the *Same Principles*, borrowed them for the *Same Purpose*; and would have acted upon them such another Tragedy, had not the God of Peace by his Immediate and Special Providence rescued our Sovereign, and all of us, out of the Claws of those pretending *Protestants*, whose *Creed* is at *St. Omers*, whose *Consciences* are in their *Chests*, whose *Hearts* and *Souls* are in the *Field*, and whose *Honesty* is *No where*.

Honourable and Beloved, I have humbly offered these things to your Consideration, not only because your *Example* is such as Influenceth the whole Nation, but also because your *Loyalty* is such, that you have given a Noble Example to all others, and we doubt not, are still ready to follow after the things which make for *Peace*. That we now Sit every man under his own *Vine*, and under his own *Fig-tree*, is a Blessing which we owe, next to the Providence of God, and the *Vigilance* of the King, to the *Wise* and *Excellent* Conduct of thole *Loyal* and *Heroick* Spirits in This City, who have ventured so *hardly*, and have waded so *resolutely* through so many Difficul-

Difficulties and Dangers, to Stop the Torrent, when a Raging *Inundation* was just *breaking in* upon us. This is to your Eternal Honour, and God forbid that ever you should be rob'd of any part of it, by taking any Wrong and Unhappy Measures, and by Suffering your selves to be Supplanted or Over-born by those who *Envie* you the Name of the *Loyal Citizens of London*, the *Restorers of our Peace*. For the maintenance of this Great *Character*, no more is needful for you, but to add still to your *Fidelity Diligence*, and *Courage* to your *Wisdom*. How Crafty are the Children of this World in *Laying* their *Designs*? And how Zealous are they in the *Management* and *Prosecution* of their Interest? So it commonly happens, that the *Worst Cause* is *Best Sollicited*. But as this is *Folly* in our Private Concernments, so in Publick Transactions it is a *Crime*, especially when the *Life* of a *Prince*, and the very *Being* of a *Church*, and the *Prosperity* of a whole *Kingdom*, are all in danger. This I speak the rather, because it has been generally observed, that some Honest *Designs*, how *Prudently* soever *Laid*, have nevertheless *Miscarried*, and proved *Unsuccessful*, for want of *Diligence* and *Care*, and *joint Resolution*. In the Name of God let me be-
seech

seech you to carry a most Watchful Eye upon those who are *Enemies* to Peace, rememb'reing what a *Reproach* was brought upon this Great City by a predominant *Faction* in the *Last Age*, which nothing could ever have Attoned for, but the Faithfulness and Bravery of some Generous and Right-worthy Citizens in *This Age*. *Your selves* have Exposed, both with *Shame* and *Indignation*, the Villanies that were acted here at *Common-Halls* and *Common-Councils* in the former times; and I have sufficient Authority of your *own* to observe briefly unto you, some of those Horrid Practices which a *Factions* Party then used here, First to Destroy *one* Prince, and then to Keep out *another*. The Late *Loyal Act* of *Common-Council* hath given us to Understand out of the *City-Records*, that 'twas here that a Rebellion was promoted in *Forty One*: That here great Treasures of Money and Plate were expended in carrying the Rebellion on in *Forty Two*: That here New Summs and Forces against the King were raised in *Forty Three*: That here Royalists were Punisht, and their Estates taken away in *Forty Four*: That here a Treasonable Oath and Covenant was Administred in *Forty Five*: That here a Thanksgiving was appointed

ted for several Victories over the King in *Forty Six*: That here Resolutions were taken to stand and fall with a Rebellious House of Commons in *Forty Seven*: That here a Petition was Voted for Justice upon all Capital Actors in the War, from the *Highest* to the *Lowest* (and *but a few Days before the King was Murder'd*) in *Forty Eight*: That here a Petition was drawn for Altering the Laws in *Forty Nine*: That here a Solemn Fast was held for the good Success of a Rebel-Army in *Fifty*: That here 'twas Resolved to Adventure Lives and Estates against the King of *Scotland* in *Fifty One*: That here a Publick Thanksgiving was Celebrated for the Defeat of the King and his Forces at *Worcester* in *Fifty Two*: That here *Cromwel* the Usurper was Carest and Treated in *Fifty Three*: That here Thanks were given him for his great Care of the Peace in *Fifty Four*: That here Monies were issued out for a Disloyal Militia in *Fifty Five* and *Fifty Six*: That here Subjection to the *Usurper* was Acknowledged in *Fifty Seven*: That here his Death was Condol'd, and his Successor Congratulated in *Fifty Eight*: And that here the *Parliament* (so called) the *Council of State*, and the Officers of the Army were all Publickly and

Splendidly entertained at the Cities Charge in Fifty Nine. Such a *Chargeable* and *Costly* Rebellion was here for *Eighteen* years together, that it is no wonder if your Publick Bank hath been rob'd, not of its *Treasure* only, but in a manner of the very *Bags*.

Beloved, I am apt to deal Plainly with All men ; and if I deal so with You now, it is not with any the least Design either to *Upbraid* this Honourable *Assembly*, or to *Reflect* upon the Memory of your *Loyal* and *True-Hearted* *Predecessors* ; but that you may see what great Reasons you have for your Best endeavours to follow the things which make for Peace, and to put an Early stop to the Growth of a Faction, who when they forsake their *Duty*, forsake all *Modesty* and good *Manners*, and by ceasing to be *Governed* become the most Imperious and Heady *Governours*, the most Insolent and Outrageous *Villains* in the World. Every Good man ought to be very Careful, at least in this *our day*, that he do not Herd or Concur with those Spirits, which but the other day (as it were) to shut out all *Arbitrary* Power brought it *in*, and to prevent *Popery* laid aside all *True Religion*, and the Fear of God.

But

But this Care especially belongeth unto *You*, the Honourable Governours of this Great Body, and your Timely Zeal for the Interest of the King, of the Church and of the whole Nation, will not only be Effectual to the Establishment of such a Peace, as (by the Blessing of God) will be transmitted to posterity; but 'twill also render your Names *Great* and *Precious*, for being the Happy Instruments to Recover the *Ancient Honour* of this *Renowned City*. The Story is well known of *Tylers* Formidable Rebellion, who had the Confidence to say (in the Reign of King *Richard the Second*) *that there should be no Law in England but what came out of his Mouth*.

His Conspiracy was designed to destroy the *Kings*, *the Nobles*, *the Ministers of State*, ^{See *Stow*} *and Speed* ^{in *Ric. 2.*} *the whole Body of the Clergy*, saving the Begging *Friars*, who had nothing to lose. That Truly Honourable Person, Sir *William Walworth*, was the *Lord Mayor of London* that year; and that Excellent Man, with the help of some of his *Brethren*, ventur'd so Resolutely, that the Rebellion failed of Success. For being himself in extremity of danger, he Cryed out, *Ye good Citizens, help your King that is to be Murther'd, and succour Me your Mayor; or if you will not succour Me, yet*

leave not your King destitute. This so animated the Loyal *Citizens*; that in a very short space Sir *William* brought the *Traytor's* head to the King upon the point of his *Sword*. To Reward this great Service, the King gave *Honours* and *Estates* to the Mayor, and his faithful Brethren; and to set a particular *Mark* of his Kindness upon the whole *City*, and to *perpetuate* the Honour of that day, and the *Memory* of such Signal *Loyalty*, some Historians tell us, that the King order'd the *Sword* to be put in the *Dexter Canton* of the *City-Arms*.

Here is a Noble Pattern of *Fidelity* and *Fortitude* for every Honest Magistrate to follow in *These* days; for who is not convinced of the Truth of a *Conspiracy* now? Though, God be Blessed, we have not yet the *Alarm* in our *Streets*, yet we have many *Tylers* that are ready to destroy our *Laws*, and to cut our *Throats*, and many *Straws* too (if you will forgive the Expression) that are ready to *Stuff* our *Skins* also; but we have our *Walworths* too; and as our *Comfort* is, that we are now Bleſſ'd with another *Walworth*, so our *Wishes* are, that men of such *Zeal*, *Conduct*, and *True Gallantry*, may bear the *Sword* here to the *Worlds* end.

When

When *Treasons* are Hatched against a most Gracious Prince, and the Common Peace is in danger, 'tis Happy that the Sword is in the hands of Such, as will not turn the point of it towards the bowels of that *Authority* which gives it.

When *Religion* is made the *Visor* of a *Faction*, 'tis Happy that the Magistrate is such, as will not be favourable to those who go to *School* to the *Atheist*, and *Truck* with the *Jesuit* and the *Devil* himself, to make Spoil of the best Constituted Government in the whole World.

When this poor distressed *Church* (the *Envoy of Rome*, and the *Glory of all Christendom*) is in danger of being torn in pieces by the *Lion* on This hand, and the *Bear* on That, it is Happy for us that the Magistrate is such as will think himself obliged for *Conscience*, and for *Gods sake*, to *Rescue* the Spouse of Christ from the Jaws of the *One*, and from the Paws of the *Other*.

And things being thus well provided, it is the part of *every one of us*, to *Study to be Quiet*, and to *do his own Business*, and so in *well-doing* to commit our selves into the hands of that good God whose Providence careth for us All. It is by means of that

Good

Good Providence that we are Assembled this day to praise his Name for our Wonderful Deliverances hitherto; and if we our selves be but carefull to Mind the things which belong unto our Peace, we need not doubt but the same Providence will deliver us still, though Extremity of danger should threaten us yet once again. For commonly Gods time of stepping in between Men and Ruin is then when Dangers are come to that Head and Crisis, that without present help from above there is no Visible way of Escaping. Thus the Providence of God interposed on this day, when the Blood-thirsty Papists had laid their Designs so Closely, so Opporsonately, and so Luckily, (as They thought) even beyond their First Hopes, so that within the space of a few hours the Fire was to be Laid, and the King, the Nobles, and the Flower of the whole Nation, were all to be blown up. Then, and in that Nick and Critical Juncture, the Good Providence of God brought to light the hidden Works of Darkness, and in the Twinkling of an eye delivered his poor Church that was just dropping into a Chaos.

We our selves have *Lately* seen Two such other Instances of God's Providence ; Instances, to which perhaps no *Late* Age, no *Modern* History can shew us a Parallel. The Stupendious Victory in Germany over the *Praefest Enemy of the Holy Jessie*, though Men read it as *News*, yet we may well look upon it as a *Signal Instance* of God's wonderful Providence over so many *miserable* Souls, which were reduced to that condition, that in all Human probability they could not have held out against the next assault. In those their *Layfights*, God himself made bare his *Holy Arm*, and stretch'd it out against the *Blasphemous Infidels*, so that almost such another overthrow was seen There, as was in the Camp of the *Blasphemous Sennacherib*, when there fell an *Hundred Fourscore and Five Thousand*, as you read *1 Kings 19*.

To come nearer home, to a *Late* Miraculous Deliverance wherein we our selves are so greatly concerned : The *Fire* at *Newmarket*, what was it, but one of the most *Seasonable* mercies, that God ever Visited this Poor Nation with ? Had not *Flames* and *Smoke* been employed to *Drive* the Anointed of God home, just at that *juncture*, and but a *very little* time before the Instruments of Death were planted against him ? Lord ! tremble but to think of it ! the *Breath of our nostrils* had been snatched away long ago, and Three Kingdoms wold have presently lain weltring in *Blood* and *Gore*. The very Finger of God was *plainly* seen in this ; and 'twas the immediate Providence of God that has saved us All ; yet so, as by *Fire*.

This I have mentioned, not only because 'twas necessary for me to take notice of the *Late* miraculous Deliverance, without which, God knows, we should not have had the Happiness of meeting together now, to Commemo-
rate

rate the Deliverance of this Day ; but also because the Consideration thereof is a very Proper and a very Strong Argument to Encourage us to depend still upon God's good Providence ; and especially if we be mindful of the Main thing, and Labour to do the things which at this Critical time do belong unto our Peace.

I have no more to add, but my hearty Prayers to God of Order and Peace, that as he hath preserved this Nation from the Ravage of Popery and Faction hitherto ; so he would Preserve it still, and Pardon all our Shameful and Monstrous Ingratitude : That he would Bleſs our Sovereign (that hath all along been as a *Signet upon his right Hand*) with a *Long, Prosperous and Peaceable Reign* over us. That he would Bleſs and Support our Government which is such a great Blessing to Us, that no People under Heaven are so Happy as We, if we did but see and value our own Happiness. That he would Bleſs our Church, which is under God, our *Safeguard and Bulwark* against that Foreign Enemy which we are all afraid of. And that he would Bleſs us all in turning us all away from our Iniquities, and by opening our Eyes that we may see the things which belong unto our Peace, before they be hid from us. All which mercies, God Almighty grant unto us for Christ Jesus his sake, to whom with the Father and Holy Ghost, be all Honour, Praise and Adoration. Amen.

F I N I S.

REPRODUCED FROM THE COPY IN THE
HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION